

M 2203

Friday, January 26, 1973

Group II

Barn

MR. NYLAND: Are we more tonight than usual?

I went to Middletown this afternoon and saw Georgie. He's much better. I must say -- I would say more alive, more responding, but I'm afraid it will be a long time. The hip is healing, but he will not be able to use it for quite some time. But it was very nice to see him. And I don't think it would hurt him very much if several of us would go and see him, at--one at a time, maybe, but--and maybe not too many, but--and not stay longer than a couple of minutes. But think of him as he--as he has to be there, quite, quite by himself, and his thoughts, lonesome, maybe lonely. Try to remember him some time when you have a chance.

It made me think a great deal about our past. We usually say that we stand on the past and in the present, and look ahead to the future. And of course it is right, we want to have done with the past. But we're still standing on it and we have to extract from it something that might be of use to the future. What we have done, you might say, that was not right, we must know.

In one of the writings of Gurdjieff, he talks about death and the proper attitude of the different people who stay on this Earth when some relative of theirs has died, and how they then go and bury him, and the men separately, and the women also if they wished - and this may be more Middle Eastern custom that he describes. But then when they come home, they eat a meal and then they think of him. And the men go off separately. They talk about the person who has departed. It is not that they cry, but they constantly keep on thinking about what he has done wrong - in what respect he failed, what he should have done, why he was not always doing the different things that made him a man or that were not becoming to a man - in order, by that kind of a process, to become more alive themselves, since they are still alive and their friend has died and is not able anymore on this Earth to work out his salvation.

Those who stay, they have very definitely a responsibility which is left to them. And they can profit by the example of someone who has finished his life here - and then, how can they apply it to themselves? And of course it means that one looks back on one's own life to see what has been wrong, or what could have been avoided, or even what is still wrong that still should be repaired. | And this is the way I think about future, about future particularly of our activities because, you see, we are, as you know, engaged in trying to straighten out things that are at the present time not very good as yet. And we take one activity after the other and try to give it enough time in order to put it properly on its feet and to see that it has then aliveness and can grow and actually can answer to the purpose of such an activity. And one of the aims, of course, is that one can earn a living from it and, at the same time, that it can help to maintain these activities here at the Barn for the general good. And so I have been thinking about what we have done that was not right and is not as yet right; and I'm looking now more and more about

so-called accomplishments, to see if in that kind of an accomplishment we really can be proud, or that we have done it halfway and that it still needs attention.

I think of that in connection with work here, but I also think about it in connection with Work on oneself. And I would say it simply in a very ordinary way: How sloppy have you become about Work on yourself? How clear is it still for you to understand Work in the real sense of the word, without making too much fuss about it, but quite definitely without diluting it? Are you still clear about the real necessities of understanding that what you ought to do, and then do it instead of happening to think about it only? And I consider it particularly in connection with these meetings, because now there is a chance that you can learn and that you can bring up what you don't know in order to find out what you wish to do. But for a good question, you have to have a very definite wish to use that question for your own Work in the future because maybe in the past you have not always understood what was meant. And even if you did know it at the time, the time may have taken away, a little bit, the original enthusiasm and also the real understanding because, having made attempts for some time, it may have become too monotonous and not enough attention to be paid to each particular step, so that there is no longer a coherence from the beginning to an end of an effort. And for that, I think we should talk about such attempts, that again and again you go home with new enthusiasm of wishing to Work in the right way, in accordance with very simple language and pure understanding of the meaning of Work on oneself - if you understand it well and actually you then know and then can make up your mind that you want to use it, so that then the knowledge becomes much more a part of your being. You have to see it as a duty because, you see, when a man dies, it becomes a duty to those who stay alive to furnish more information

regarding the totality of misunderstanding on this Earth.

The generation after generation has more and more a responsibility of seeking the real truth about what is and what should be and how it could become, because this Earth is not standing still. It is in its own growth and it is up to mankind to help it to grow by growing oneself and to enable then partly to take that what the Earth should do to encourage Mother Nature in her own striving to become a real planet; that then the examples can be taken by some of the people who happen to populate this Earth because they also have within themselves the ability and the possibility and, as I say now, the obligation of Working for themselves in order to save, in the general makeup of the cosmos, that what has to be attained ultimately.

✓ You see, the ultimate aim of a man or a group of people or even the totality of mankind, is to help Mother Nature to become a planet so that that what is consciousness and conscience becomes more acceptable and more, as you might say, commonplace, because that is cosmologically expressed as something that happens to the development of the Earth. But in reality, it comes to the same thing for each person in his own little world, that he becomes what he ought to be and should be, what he has lost and for which he has to Work; that then when he dies, he is able to continue his life in surroundings where consciousness and conscience are ordinary words and matters of course, in which there is not the necessity to strive anymore for the attainment of such concepts in reality, but where they then already exist in a certain way, free from a great deal of what we are now bound by; in order then, at such--in such a period, to be able to strive further and to accomplish more and more of what their task should be so that they then, in the freedom they have obtained - freedom from their physical body - there is a chance for the full fulfillment of a Kesdjanian and, if possible, the commitment of themselves to the making

of a Soul with which they could enter into the kingdom of Heaven.

The understanding that is possible at higher levels of spiritual being, of course is obvious, but when one talks about it, or rather when one receives information from such levels, we are not as yet able to understand them because we are not equipped and we have not as yet striven enough to acquire that kind of a language so that we know what they - such spirits - are really talking about. And when they try to use certain means in order to tell us, we are a little bit aghast at that kind of an information because as yet it doesn't seem to fit in our ordinary mind. And the reason for wanting to Work is that when one dies, that one then starts to recognize one's friends in the level, in an atmosphere in which being is more full-grown and where there is more understanding, even if there is less use of words; that the communication then can take place on the level where that belongs. And that would really mean the freedom from this Earth and the different bondage which now exists.

For that, we want to talk about Work so that you really feel that you ought to do something for your own good as well as for the totality of man; and maybe, understanding the Five Rules of Objective Morality, that you will find your place ultimately regarding that what are the most important aspects of that kind of morality - that is, the fourth and the fifth - how to be as a man, how to learn the understanding of what is meant by infinity and His Endlessness, how to alleviate the task which is put on all men we know about, all spirits we don't know about, through some kind of an intellectual force, emotionally expressed probably, but having a will for the wish to maintain the cosmos as it is - all grandiose ideas and very much in the future; at the same time, inspiring because it will help you in your daily life.

Now ask questions about your Work and your Work attempts, if you can.

Tina Reynolds: Mr. Nyland.

MR. NYLAND: Yah.

Tina: It's Tina.

MR. NYLAND: Yah.

Tina: I have a question--

MR. NYLAND: A little louder, Tina.

Tina: Yes. I have a question based on a couple of experiences that I had this week. Generally, these days, there is not much aliveness in my feeling. Tuesday morning I became very dissatisfied with my state. I went for a walk and I tried to Work, and I tried as intensely as I could. And after some time, a certain intensity resulted from that. There was an experience of awareness. It gave me something to carry into the day. It helped. Today, during the afternoon, something touched my feeling. There was energy available in that way and I wish to Work; I wished to have contact with something higher. The quality of the experience today was so much more dynamic than that from earlier in the week, and I wondered afterwards, is it really right to Work like that when there is not much life? Is that the right way to go about creating an 'I'?

MR. NYLAND: When there is a wish, Tina--

Tina: Yes.

MR. NYLAND: --there is life. It may not be expressed by the behavior of a body in a familiar way because a wish cannot exist unless there is that kind of an energy, since you are wishing for something. If that wish is sincere and it is actually in the direction of that what then you hope for that could help you in the future or even at the present, it always is that kind of a wish which is connected with that what has been a wish in the past. All attempts of efforts form a chain. They are linked together. Through periods where the links are invisible - which one calls unconscious - there is always a connection between

them in some way or other, constantly as a thread which leads ultimately to a fuller development of a man to get to a level of a higher being. But I don't think that that thread really ever stops because it cannot exist unless there is life. And that life continues to exist because life itself as such does not die. The form only dies.

So when your question is: is it right to try to work that way? - of course it is. There is no doubt about the attitude that one should have which is definitely positive towards wishing to become that what one is now and trying one's best to find out how to build it. And therefore any kind of an attempt of that kind simply helps to continue with the chain of consciousness and conscience which is gradually forged, although it is not in appearance, as yet, something that you can--can rely on or that it will give you strength even to hang onto. But it is used simply as a little flow of material that is deposited for that particular purpose and will ultimately become of value when you want to draw on it, as if there is enough money in the bank to write a check.

Tina: Thank you.

MR. NYLAND: You must not let me wait. If you do, I go home.

Heather Savory: Mr. Nyland?

MR. NYLAND: Yah.

Heather: It's Heather. I had an experience--

MR. NYLAND: Who?

Heather: Heather.

MR. NYLAND: Yes.

Heather: I had an experience this week that was not a result of a Work attempt and didn't give me any information about myself, but it had a good quality and

it was like a pureness or something. And I've experienced similar things when I've meditated before or sometimes when I pray. And I know it isn't Work, but is it useful to me? And if it is, how can I incorporate it?

MR. NYLAND: Would you call it tilling the soil? Without planting or without seeds as yet growing up? What do you think for yourself when you do it? You really have to ask the question.

Heather: I have. I've checked with myself and rechecked with myself and it feels valid and it feels really--it's honest and it feels-- I think of, you know -- before I knew about Work, I thought of it as a--a one with God, of being close to God. And now I don't know. There's a question, but it might just be self-calming or peaceful. But it--it is something that I'd like to have in my life, if it's right.

MR. NYLAND: I would continue, Heather. I would just find out myself if it is right or not. I would continue with the feeling I have when it is sincere. I would make all kind of attempts which I believe might lead to Work even if it is not as yet giving me a certain kind of information about myself. But it will gradually start to appear because there is something that, if it is maintained, is quite honest. And although the method that one has to use still has to acquire a great deal of more of dexterity, and even insight in how to do it, that what I say is like a preparation, is already tilling the soil in order to be able to have the results of the fruits of the seeds which one can plant. Don't question it too much. I would almost say, assure yourself that the road is right and also that you will find out when the road is not right, that you will actually discover that. Keep on Working in that sense. Keep on trying. Make attempts to the best of your knowledge. And you will see that gradually there is something in you that becomes more and more convinced of the rightness of such attempts. Leave alone looking for results. After

some time, you will know that that what you are trying to do is on the road of a discovery and that ultimately such discovery will include more knowledge about yourself.

There is a process that we call aspiration, and it is followed by inspiration. Aspiration comes from the outside world. It means that I am affected by that what is outside of me and I have a certain sensitivity for it within myself, on account of which I receive such impressions, let's say, from Mother Nature or from books or from people or from different kind of thoughts which I already have acquired. And when I consider them and they have entered into me, into my brain and in my heart or my feeling, I know that there is something that is starting to gestate, and I say there ought to be something that ought to be done with it. Still it aspires to something that perhaps is still outside of me, perhaps in the form of wishing to imitate an example that I've seen. But then there is a possibility that at a certain point this kind of energy, as represented by aspiration, changes over into what one calls inspiration. There is a difference because the aspirational qualities of a man are expressed in the form of forces which remain for him horizontal. It is his plane of life and it is also unconscious. It is the Earth where they belong. And they give levels of the Earth in the existence of man at certain levels which are quite lovely and good and sometimes reach as high a level as he can reach. Sometimes even it is indicated that aspiration can be a man who stands straight and with his arms outstretched, and that is all he can do. He can lift up his toes and his heels from the ground and that is the maximum of his capacity.

But the process of inspiration is based on a realization that aspiration itself is not as yet linked up with what one ought to become. And then the change is made within oneself because the knowledge or the feeling, which have

been given and to which one has reacted, now take on a different kind of, you might say, a concept because, together with that, there is connected a very definite desire to wish them in a form in which they can give experience for a man for the further possibility of that what could grow. This growing process is then dependent on the conversion of the energy acquired by aspiration, into a form of energy of inspiration. This inspirational energy has a different direction from the surface on which one--a man is living. It starts to wish to become free from the aspiration and go on its own towards that what we say is higher. And the usual way we express it: it is the vertical line which then becomes erected on the surface of one's own planetary being - planetary in that mean--in that sense means the plane of my being. And that what I wish is the intensity of the growth into what for us then, at that time, is the third dimension. That is inspirational.

The process of conversion, of a changing over of a man from what he is ordinarily into a man who understands a little bit more about his potentialities, is that kind of conversion process, when it takes place, which gives man then the possibility of a further growing and he then wishes to learn how to grow up. That particular state is very useful because he cannot know immediately what is needed for the growing up. Although he can be advised what to do, what he has to do himself is to fumble in trying to put to practice so that his knowledge becomes his experience. That is the changeover from aspiration to inspiration.

Then that what is erected and tries to get away from the Earth, is in the beginning very small because one cannot as yet support it enough since, you might say, that vertical line has to stand on its own. But gradually the strength comes more and more from the surface where one lives, as if that what is aspirational (will) have become roots for the formation of feeding that what has to be erected as a vertical line. And then one is Working. Even then, one

does not know if it is Work until you climb up, as it were, on that vertical pole. And then, allowing oneself at certain times, in climbing up and looking back to see where one came from, to see then if that what one is at that time differs from what one has been in the past.

So you see, it is a long process with Work on oneself, and you must not be impatient. At the same time, you must remain in constant wish for the continuation for the acquisition of your own knowledge and changing that into understanding of your being.

All right, Heather?

Heather: Yes, thank you.

Bob Jordan: Mr. Nyland, it's Bob.

MR. NYLAND: I don't think you should ask a question, Bob. You have not been able to Work as yet. The time must be much longer because you asked a question last time (and) I gave you an answer. You cannot as yet report on your Work. And any other question at the present time is quite useless. Stick to what you have to do.

Ethel Hemsi: Mr. Nyland?

MR. NYLAND: Yah.

Ethel: It's Ethel.

MR. NYLAND: Yah!

Ethel: Between a-- There's a tremendous gap between my wish to Work, which has not been very frequent, and where I live within myself. And it seems like I live day to day on a very low level, but--

MR. NYLAND: Ethel, you have to Work doubly. You have to Work much more, trying to give energy for what you call the totality of your life. You have to be much more interested, especially at the present time, in order to produce for you,

for yourself, some kind of a - you might call it (a) container in which you then will be able to help that what grows within you. There's much more responsibility, and there is no other--no better motivation exactly than that what is now, at the present time, happening to you and what you experience.

Don't talk like that. It's quite right, what you want to do. And you can be serious about it. And the realization of that what you carry should give you that kind of a motivation: By God, I Work now for something else even, much more beautiful. So don't talk about it. You must turn within and you say: But I wish to Work. And you Work simply, as much as you can, at any one time that you happen to think about it. You have that obligation. And then you must attend to it because there is something that is given to you naturally that you now wish to use in a Great Nature way for yourself as well as for a child that might be born to you.

Ethel: Thank you.

Michael Buinaiuto: Mr. Nyland?

MR. NYLAND: Yah.

Michael: It's Michael.

MR. NYLAND: Michael who?

Michael: Buonaiuto.

MR. NYLAND: Yah, we have so many Michaels.

Michael: Yes, sir.

MR. NYLAND: All right.

Michael: For several weeks now, in my attempts, there is a certain amount of wish that I have. And when I try and Work, it feels like a part of me that can't let go or is holding on. And I don't know what to do at those times.

MR. NYLAND: If it is part of you and you say you cannot let it go, why do you ask?

Michael: I want to know-- You mentioned making battle on those parts in you that must be destroyed.

MR. NYLAND: I think the destroying process is a logical result of that what you wish to be more permanent. If you Work, you Work for an understanding which is definitely more permanent than a thought. When you wish to have understanding, it can only be reached by means of processes we call awareness. If you wish your conscience, which is at the present time dependent on the culture in which you happen to live and definitely on expressions of unconsciousness, and then to see if that could be changed into a different kind of a form as a result of Work on yourself which might produce conscience, then of course all you have to do is not to look at what you are now in an unconscious way, but you keep on having in mind that what you wish to become. And everything that you are now should be directed towards that kind of an aim so that when it can actually start to exist in the form of an 'I' or that that 'I', representing in the two aspects of it the wish for the creation of consciousness and conscience, that then, if they start to exist and they have become more and more part of you, you don't have to worry about the destruction of that what is unconscious and belongs to this Earth. It will take place in the proper time because of the presence of something that is higher in quality.

Don't try to destroy too much, if you actually set out to do that, because you do not know what the value is, that it could contribute to the formation of something that has more value in the sense of permanency. Mother Nature will allow you to keep on living with your body provided you take care of it. That body will be destroyed when the time comes for you to leave this Earth. Don't try to help it in that way. Concentrate on what you wish to do.

What you wish to do is really to find out what you are. And since you have to accept that what you are totally, you have no right as yet to do away

with what you at the present time, unconsciously, think is not right. Try to get more information of a kind, as I say, based on consciousness, of what is right and wrong, or rather, what still is something that belongs to an unconscious state and you would like to dismiss. But you cannot destroy your body because it's still instrumental for your methods of Work on yourself. Leave it alone because it becomes too negative. Don't look at it as something that ought to be removed because the acceptance of it is (the) first requirement.

I must take all that I have - whatever it is - and I accept that. And in that acceptance and because of that acceptance, the possibility of something that can grow of a different kind of a nature - Great Nature we call it in order to differentiate it from what takes place on the Earth - I can rely on that when it is present to me. And when it starts to take over more and more of what at the present time is still unconscious, that, because of that wish on the part of itself, you might say symbolized by the existence of 'I' wishing to grow and to grow up in order to become of use to me as a person, that then in the presence of that of a higher quality, objectively expressed, I can really rely on my subjectivity to disappear when it is necessary. It's not your affair.

You derive the wish for wanting to Work from a consideration in your ordinary life in using your unconscious mind and feeling, to see what you believe at a certain time to be wrong, without destroying it. You may not be right in understanding what is wrong or right, but it will give you a motivation. And a motivation will ultimately lead to more understanding about yourself, from which standpoint then you can judge abou the validity of such things continuing to exist or, because that what exists (is) of a higher nature, will it allow that what is now in the way as an obstacle to be removed. Your desire for Work will remove such obstacles where there is such sincerity that you want to continue with attempts to Work on yourself.

Do you understand that, Michael?

Michael: Yes, thank you.

MR. NYLAND: All right.

Fred Goodall: Mr. Nyland?

MR. NYLAND: Yah.

Fred: It's Fred.

MR. NYLAND: Yes, Fred.

Fred: I was thinking about and trying to understand the things that you told me on Monday. And today I had a quietness in myself that has not really been so much there lately. And I tried to--I had some good--good work to do. I tried to get myself together into that, and in my attention and my mind and my hands. There was a--there was a simplicity about it. At a point about--just before lunch, there was an idea that I could Work. I tried to see myself and there was--there was an understanding that my body was there and--and I was alive. And I don't know when that--I don't know when that kind of a thing went away, but a little bit later on I realized I was--I was thinking about that. And there were a lot of questions about all the things connected with that whole process of--of life and form. And--and I--I really decided at that time that--that tonight I would like to ask you: How do I Work?

MR. NYLAND: Fred, I think the experiences of a certain kind which require a little more intensity or where one is definitely not superficial, where one is affected by that what one experiences and it goes deep enough to leave a certain mark so that afterwards you can remember it, all of that I believe are to the good because there is like a period of gestation for oneself in loosening up one's unconsciousness and giving the opportunity for something else to exist. It's difficult to say, when one is in that kind of a state,

how much the value is because the only value that really could come from that is not a continuation of the memory of what you have had, but to utilize that what is there of that kind of an emotional energy and a realization even of one's existence. How much now can be turned into the actuality of an objective value?

I think it is very difficult sometimes, when one is involved in subjective elements, to introduce different things that seem to be sometimes opposing. That is, if I want to introduce something objective, it is not really the opposite of subjectivity. It is much more the absence of subjectivity and the appearance of something that is objective in a different form of existence. So I cannot judge it on the basis of that what I have now is negative and I want to become positive. It is much more that that what is either negative or positive for me in my ordinary life, has to be neutralized totally by a different kind of a force of a different quality which then, when there is a neutralization, can stand on its own feet and go up towards something else, away from the positivity and negativity.

So I'm--I'm really very afraid of going too much in the description or a philosophy of what I have experienced as something that is quite definitely lovely and beautiful from an ordinary standpoint. But when it comes to the question: is it useful for me in Work? - it still has to answer to an objectivity. If Work is objective, it can only have the value that I require.

My ordinary states in life, when they are emotionally expressed, all the time remain bound to the existence of my life as it is on Earth, because it always is subjective. It is a question of what my aim is, because if I say I can live on this Earth and I can be very - not necessarily happy - I can be intense and I can have a certain contentment because of it - all that is very good but that is not the problem.

Have you ever tried to see what someone else who you don't know at all, how he would look at you, how he would look at your body, or yourself, your behavior? I mean now a person who simply looks at you, who has no particular interest, who doesn't know you, who really doesn't care because he doesn't have to talk to you and he doesn't have to associate with you; that is, a person in the outside world who is sufficiently developed to have a chance to look at you with his eyes and get an impression. Supposing such a person exists and you are in a state of an emotional, partly understanding, partly behavior, what will he think and what will be he--his observation be?

All right. (To turn cassette)

In that way, Fred, you separate it from yourself. And it is one means by which one can now understand objectivity because such an outsider has no reason to become subjective about you. But if you try to imagine what his opinion would be - and not necessarily opinion, only the impression that you create on him - you become very close--you get very close to the necessity of an 'I' being observant of you and of course having to accept you, because there is no reason to have any criticism about you since that what is outside does not know you at all and is only interested in an awareness.

Try to think about that, Fred, when you have such experiences and then to see if an 'I' actually could exist with the qualifications we attach to it. The different reasons why an 'I' actually has to exist in that way - because if it doesn't, if it doesn't give me impartiality and if it doesn't give me simultaneity, it is not worthwhile - as I--if now I link it up with what I said before - to climb up the post in the center, in verticalness, because it has not enough sustenance to maintain itself for the sake of objectivity.

All right, Fred?

Fred: Thank you.

MR. NYLAND: Try to help yourself. Try to get over whatever you may have as fear. Try to be honest. You see yourself. You are a human being. You live on this Earth, here at the Barn. You have your daily life. You have experiences. You have relations with people. You have seen yourself, even in retrospect. You have an idea of what you are. And you have also an idea of what you wish to become if you think about that and if you are serious about that kind of a desire, to wish to entertain it even. You know in your daily life you fulfill certain requirements which are needed in daily life of how to behave and what to be. And you also know at times that there is something else that you call your inner life. And although that may not be touched easily from the outside world or you do not allow it to be touched by different people, for yourself you know the existence. And when you are by yourself, you sit quietly and you relax and you look back on the day, at the end of the day where you unroll that film of your life. And you see one thing after another, very much like I said in the beginning, how one looks sometimes in the past and unrolls one year after another of experiences which we call growth and maturity. You become familiar with yourself.

And then when you wish to Work, you utilize what you are as a tool because you have to Work with yourself and use that what is there as the object of an observation on the part of 'I'. And the 'I' then becomes interested in you and helps you to describe what you are. And together with that, you try to describe what you are in relation to what you wish to become. And you call then on all forces within you; and you start to distinguish between those forces that will be helpful for that purpose of growth and the forces which

are not helpful. And when one talks about Work, one talks about that.

One talks about one's character. One talks about the different idiosyncracies one has as a personality. One talks about being sometimes a little bit awake. One talks about having been asleep and trying to open one's eyes, which, in our case, simply we say there is an 'I' that has to be awake to me. Sometimes, you know, it is called the third eye as--to distinguish it from the other two which belong to an ordinary subjective world; an 'I' with a certain quality out of this world, belonging to God, or God-given, or coming from Heaven to help.

In whichever way, during the day, I'm sure you are sometimes religious or you are spiritual, or you notice certain qualities in yourself which are not entirely right, that you really wouldn't want them. And maybe you make up your mind that you want to fight against them, or at least that you want to overcome them or simply, you say, a wish to grow up. And then when you wish, you try, you see what you are in your forms of behavior and what there is that you call your personality and how it goes about the regular business of a daily life - not necessarily becoming angry and not necessarily seeing that it is lazy or that it gets tired, but in the activity that you are engaged in, how much is your life connected with it? Why do you do it? For the sake of what? Why do you keep yourself occupied? Are you interested in what you are doing really as aliveness, as an expression in which the three different possibilities of yourself are united and you want to do it well? And when you do it, do you think of something else? When you are with friends, what do you talk?

You must say these things. You must come here to present yourself, as it were, as an interesting subject of research, as if you are describing an experiment in a laboratory and you are the object of that kind of an observation,

being put to a test - because that what is the outside world constantly is testing you. It wants to find out if you are, you might say, in the presence of water, if you become humidified, if it affects you so that you become liquid, that you are dissolved because of circumstances affecting you and, for the time being, almost I would say, disappear. You must see if, in the different influences from the outside world, there may be strong acids or alkaline or that what is then dissolved or affected or leaves its mark on you as if sometimes you get burned by a flame; an experience which has affected you in your body, in your mind, in your feeling; an experience which has actually attacked you or which reached so far that it affected your inner life and created, in that state, a certain confusion, not necessarily in your brain, not because you have too many thoughts, but maybe you have too many feelings.

And you become much more acquainted with yourself when you want to look, then, and to see: What is this as an--as an instrument? What is it being tested for? Why is it even alive on this Earth? What do I expect this kind of a body and a personality to be? In what light do I even wish it to become something else? And how then, if I know how I would wish it to be different and I make just an ordinary, unconscious attempt trying to change myself, that I come to a conclusion how difficult it is that I make a change, even if I catch it in time. And when I cannot do that and I keep on repeating, or that I see how habitual I have been or how sound asleep or how I have talked during the day and how the words have simply come out of my mouth without any control, how I've looked at people without knowing really what to place in my own eyes, or where that what came through my eyes has been registered and what was the motivation by which I did look at certain friends or enemies - with hate in my heart, or jealousy, or as I have said every once in a while, with leering eyes because of sex desires? Not being entitled to anything of that kind under certain conditions and then not knowing exactly what is needed to be done

because sometimes I have no control, and I simply am left.

I am left with my particular makeup and there is nothing to control it. And if I try and I cannot do it and I find out that I have not done it, am I ashamed or sorry or wish honestly to be different? Can I make up my mind when I am negative? And I know it's not right because it's not becoming. And there is no reason for it, and I wish to change it over into something that at least is more useful, because I must know that my negativity does not buy me any bread. It is just a negation of certain things. It has no particular validity and it has no strength, than only for myself in taking away and destroying that what could be positive. And then I wish to change it to a positive. What do I do with myself regarding someone else? What do I find out so that I could become positive, positive about someone else, positive about myself, my states, my moods, the way I happen to live during the day, in a very simple way attending to my ordinary business? And I find myself at the end of the day, tired, and I look back and I say: Yes, I have certain obligations. I don't want to do it because I'm too tired or I don't know how to do it or I have to think about that a little bit more.

These are all descriptions of an unconscious existence in which the ability which ought to be part of you now, as a result of a wish for further growth, could be utilized in the application to see if your body and your behavior can stand the test of objectivity. That is what a laboratory is for. It is not to find out how well you are in health and how many vitamins you should eat. It is not a question of putting you a little bit under pressure and then see how you operate in a vacuum. It is not a question to find out if sulphuric acid agrees with you or if you dissolve in alcohol. It's quite different. It is to see how you are under a certain lamp, a lamp of objective value in giving you, you might say, cold light, but lighting you up without

giving you any warmth, to see how you are under that light in cold observation of facts. And it also is necessary that you are tested regarding certain warmth rays, certain conditions of emotional states, to see if they have a quality of dissolving you or melting you or making you weak, or that there is some substance within you which resists that kind of higher temperature or emotional conditions, so that then you can say I can rely on that kind of an object when it is exposed to the heat rays.

The whole spectrum of vibrations - the visible ones and also that what is invisible - can be used in the practice of a laboratory in which a man wants to become subject to becoming an object in an objective sense for that what should give him facts of an objective nature in which he then wishes to establish an objective science about himself. And for that he uses very private kind of elements in analysis to see how he can stand up; what actually will take place with him under certain conditions for the sake of finding out what he is, not for the sake of admiring him when he is so beautiful and clever; just an ordinary man, walking on Earth and going from infrared light to the ultraviolet, going through all the rays of the light rays that we know about, all his own spectrum, that what he has as ideas of himself being now exposed, you might say, coming under the guidance or under the critical viewpoint of people in this world. And not wanting to be criticized all the time, he retires in his laboratory to see what would be the influence or what would be the reaction of a conscious man or a conscientious man, about him; or what would be the result if God was a laboratory chemist taking His chances with you and putting you on the scale and heating you up and placing you under cold light to obtain objective facts.

You see, that's the way I look at each day of my life because I live a life. I'm entitled to it because I breathe, because I was born. I thank God for the chances to remain alive when I wake up in the morning. But then I

also know that I have an obligation to see what happens to that life because, you can say, it is given to me. I have taken it as a responsibility to keep it and to maintain it. And I have learned, in a very old little book, that there is something else than just maintaining it, that there is a very definite reason for having life and that one has an obligation to see what one can do with it. I say it's an old book. It is a little bit of esotericism of that what is not so easily available. It is so old that sometimes you cannot even read it anymore and it has become, because of that, a secret. And I have to decipher it because it is difficult. And still there is within me such a desire for that kind of a science that I sit quietly and I study. And instead of running a test, I say I first have to prepare a little bit of that kind of knowledge so that I can use it, so that I know what I'm actually doing. Then during the day I work on myself because maybe at the end of the day I want to be a little richer. I want to find out, at the end of the day, what is the reality of myself, and have I added a little brick, and a little brick, and a cement block, or whatever it is, to the building of something that I believe in - because I say I have to have something. And I build an ark, and it stays for forty days away from this life. It is in my laboratory when I say I want to have days of austerity, to become able to see what I actually am. It is similar to the reduction of my ordinary life to such simplicity, and terminology and words I don't want to use, and quietness and silence, but a realization of the existence of my inner life for a very definite purpose in order to be able to guide me.

You see, that what is essential is really the meaning of my being. Essence means to be. That I wish to know. I don't want to remain superficial. When I go to a laboratory, I rub off first that kind of a varnish. I use a little bit of alcohol or maybe something else to make myself pure. I want to

dissolve the superficiality.

There is a beautiful thing, for instance: Hugo De Vries, a botanist who--of name who was responsible for the doctrine of mutation, once in his laboratory - botany - was trying to find out how could he grow out of certain seeds a pure plant, because the seeds he was using had with them some kind of a germ or some kind of a bacteria which, when it was germinated and it started to grow, always interfered with the growth of the plant itself. And that you might call a weed, but in any event, he couldn't get rid of it. He cleaned it up, he used almost any kind of a thing, soap, solutions and water and things, and nothing - nothing ever worked. Until finally he said: I will try. He took hydrochloric acid - which of course burns even your fingers - but he used it in order to cleanse that little bit of a seed. Just quick, but enough, and that he planted and then he had a pure plant. That was wonderful.

But sometimes one does not want to use such a strong acid to uncover oneself because we wish to remain protected. And as long as we wish that, we don't want to be used as a seed. What is it that prevents us? Because we're satisfied with ordinary life and procreation? And to be used as a seed means that I die for the sake of a Kesdjanian body and a Soul, because that, as creation, is a vertical line. Procreation is a horizontal, superficiality of unconsciousness.

And I say you have to have questions about these ideas because I assume that you want to talk about it every once in a while to yourself; that certain experiences which you do have, that you cannot always understand that there is perhaps a possibility when there is something that could talk to you, like an older brother we talked about the other day, simply telling you, maybe, because of his more--he having had more experience than you. You listen, like sitting at the feet of Gamaliel or like Hassein sitting at the feet of Beelzebub and

and listen to his grandfather because his grandfather always will tell something that is worthwhile, particularly about those three-brained beings which are his friends.

When you talk to yourself, you are a friend to your own personality. You might say, when that is what is talking, it's a little bit like an 'I' as an older brother really being interested in what you are and having that kind of a wish for the growth, that kind of a wish even, if necessary, to use sulphuric acid to purify you so that then you can grow without weeds around you. When that takes place at the end of the day and you come to the conclusion that there is still too much of that kind of weed around so that there is not enough purity in your life, and you have prevented it because you are still too unconscious; and your consciousness is not as yet strongly reinforced, and that there is not as yet a will to do something really about yourself, that you are weak - and the admittance of that at the end of the day - what will you do tomorrow? Can you fall asleep with a vow? Can you tell yourself: I want to have a wish, a real wish tomorrow. I don't want tomorrow to be like today because I want to become a man. I want to understand myself. I want to have a reasonable and logical conversation between 'I' and what I am. I want this 'it' to be tested. I don't have to have any fear that something dire will happen to me because after all, that what I trust to the chemist to be for me, I know that his knowledge is far superior than anything that I can think of.

You must look at your life much more from that standpoint of wanting to have a conversation with yourself at the end of the day. You have to look at meetings as opportunities to enable you to have a good conversation, a worthwhile one, a conversation with meaning, a conversation that carries through, through the night, through your dreams, through that what you are with your eyes asleep, for that what you might be, in contact with any kind of a spiritual

world, of being advised, but receiving that what then might be given to you, in a certain sense, that it is applicable to what is your, you might call it now, a dead state, but at least sufficiently alive to remember the next day, what can your day become when you really want to go to bed with an idea of wishing to wake up, really. Or maybe even to have the effrontery of imagining that if you could fall asleep with the creation of an 'I', that such an 'I' could remain in existence because, after all, an 'I' is not supposed to sleep at all, let alone--not even physically. And therefore I imagine sometimes, in falling asleep, that an 'I' is there and it is watching. And it is benevolent, and it keeps watching me while I sleep and it gives me peace because it is superior and it means well with me. It does not want me to get sick or to be disabled. And then when I wake up, I hear it.

You see, one has to change one's life to have imaginary conversations with objectivity; to see what might be in the future, to come as a gift from the future to give you wisdom. And you pay by a consideration of that what you have been. And the meeting ground is the present time because that what is the force ending in the present of now and that what is the force beginning in the present of now, both affecting one, both being used for the purpose of existing in the moment and, with this moment, constantly changing such energy into energy of motion.

Try to look at it this way because we - in physical chemistry or ordinary physics - all the time change one energy form into another. We change energy of motion into heat and friction. We change electricity into motivation and mechanics. We change electricity itself into heat. We use all kind of processes of conversion. When I Work, I am a converting machine in which the past as energy is converted into energy of the future. When I am at the present, the totality of potentialities of energy are what is called energy

of place. There is, at that one moment, no motion, but there is a possibility of becoming a motion, like when I hold something in my hand, the law of gravity gives that object in my hand energy of place. As soon as I take my hand away, the energy of place changes into energy of motion because of the law of gravitation. The energy of motion is the motivating force for the future, starting at the moment of the present and utilizing the energy of the past which has accumulated in me.

When I ask a question, I see what is the past for me leading to a question. I want to formulate, in that question, that what is my wish and the energy as related to an experience of the past which I remember. And when I discuss it, I want to see if, in the possibility of formulating or in the possibility of listening to an answer, that energy which is now in my wish can be converted into something that gives me hope for the future in wishing to apply then, in that what is given or perhaps made clear, something for the future which could be of more value. Whenever a person buys anything with money and getting an object, this object that he buys must be worth more, in his estimation, than that what he gives as money or what is represented by the price. That is the law of economics.

If I wish to Work, I use a question in order to change the price I have paid for that what I now have, for something that I consider of more value. That is the reason for asking a question - because I wish to continue to Work. That, you might say, is my practical economy in which that what I have, I'm willing to give in order to reach something that has more value for my inner life.

I do not accuse, but I do think you are a little dumb. You are too ignorant to see what goes on. You think that all these kind of ideas or meetings will continue. They don't. They will stop at a certain time. They

will stop for this next week, although we will met again on Monday. Don't be a fool. Don't think, like we sometimes thought in the olden days, that Gurdjieff would live forever and ever. And such a hell of an experience it was when there was a telegram telling us that Gurdjieff - he, Gurdjieff, our teacher - that he had died! Such a terrible thing because one couldn't go to Paris anymore, one couldn't go to Alexandropol. All that one could do is to go to his grave and try to remember what he was, with a little book, ALL AND EVERYTHING, in one's hand and praising him and blessing him at his grave and saying: That is gone in the form it existed. Oh, my God, I wished I had known in time. Maybe I would have made more of an effort.

Good night.

END TAPE

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